

RELIGIOUS INTELLIGENCER.

BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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NEW ZEALAND.

In our first and second volumes, we have given some account of New Zealand, and the missions already established there by the Church Missionary Society. There is something in the native character of these islanders, that has excited an interest in their behalf, that we have not usually felt for any of the heathen world. We have now before us a portrait of Mowhec, a young New Zealander, who died at Paddington, in 1816; and who, like Obookiah, seems to have been called from the darkness that has long overshadowed his native isle, to be prepared for the realms of light and glory. When we view even this lifeless index of an intelligent mind, it creates many solemn reflections. And there is something awfully sublime in contemplating the millions of his and our brethren, rational intelligent beings, who have peopled these islands of the sea from time immemorial. Believing that the time is near, when their darkness is to be dispelled by that light which lighteth the world, and when they are to experience the same glorious change which the gospel has produced in their neighbouring isles, we feel desirous to make our readers more acquainted with their character. We here copy some remarks of the Editors of the Christian Observer on this subject, by way of introduction. We design hereafter, to make such extracts from the communications we have received, as will be interesting to our readers.

Not only the "proper" but perhaps the most interesting "study of mankind is man;" and in no form do our speculations assume a more affecting colour than when we behold our race in all the wild sublimity of nature, and free from those restraints which in civilized society obliterate many of the native features of character, and reduce the species to a uniformity which, however beneficial for individual happiness and social intercourse, is certainly less picturesque and striking than the un-subdued energies of the half-clad savage. Peace, repose, comfort, with all the virtues and benignities of civilized life (to say nothing of religion) are blessings of so high a cast, and so infinitely surpass the brutal conduct and pleasures of the barbarian, that none but a few solitary admirers of an absurd and pestilent philosophy, "falsely so called," have been found to doubt

which of the two deserved the preference. But, as a subject of occasional contemplation, savage life, whether from its distance from our personal habits and ordinary modes of observation, or from the strong features which characterize it, usually possesses a degree of interest which more polished nations fail to inspire. The inhabitants of towns and cities are beings that we understand; and it is only by the slighter differences which exist between them, and the incessantly varying play of passions and prejudices which mark their conduct, that interest is excited respecting their manners. But the wild inhabitant of woods and streams, who throws himself at night on the bare ground, under the shelter of a tree, or, at best, a crazy hut, and rises with the sun to seek his precarious plunder, riving in strength, in fleetness, and in the instincts of savage nature, the very beasts which share his trackless solitudes, is a being that immediately excites our curiosity and interest. It is true that the former class furnish more numerous points of observation in which their characters may be surveyed, and to those whose favourite study is the human heart, will continue to afford interesting subjects of speculation much longer than the savage, who is almost every where *substantially* the same, and whose passions, by their very magnitude and excess, render his character easy to be developed and understood.

But, to balance this, there is one point of view which, to the devout Christian at least, renders uncivilized man a subject of fearful and permanent interest. He is partaker, in common with ourselves, of an immortal principle; he is heir to a future and never-ending existence; descended, with ourselves, from one common parent, he is inheritor of the same corrupt nature, and needs the same all-powerful redemption. Yet (doubtless for reasons which, if we could fathom them, we should see to be infinitely just, and

wise, and good) he has been suffered to remain hitherto ignorant of that remedy:—the blood which was shed for the sins of the world, has not purified his conscience, nor the voice of Mercy, which invites “all nations, kindreds, people, and tongues,” to accept of the proffered salvation, reached his ears. Thus to the Christian he is rendered an object of deep interest and solicitude; and to afford to him the means at once of civilization, and of temporal and eternal happiness, has become at length, as it ought to have been long ago, a subject of anxious attention among various denominations of the Christian world.

The interest thus excited is constantly opening to our view new and unexplored countries, and gradually rendering us more fully acquainted both with the physical and moral character of mankind, in all its varieties. But we know not that in any quarter the benevolent exertions of missionary piety have introduced us to a race of men more worthy of exciting our interest, as well as our earnest prayers and endeavours for their welfare, than those whose character and country form the subject of the present volumes.

The islands denominated New Zealand appear to have been first visited in 1642, by Abel Jansen Tasman, a Dutch navigator, who sailed from Batavia for the purpose of making discoveries in the Pacific Ocean. He explored the northeastern coast; but being attacked by the natives, and having three of his men murdered, he did not attempt to land. The various other voyagers who afterwards touched upon the islands, all concur in the report of the wildness and barbarity of the natives, who have been uniformly described as a race of ferocious cannibals. It was forgotten how great were the provocations which they constantly received from the European sailors who passed near their shores, and who were in the habit of committing with impunity the most flagitious and unprovoked outrages amongst them.

It was reserved for the Rev. Samuel Marsden, his Majesty's principal Chap-

lain in the territory of New South Wales, to attempt the civil and religious improvement of these hitherto neglected barbarians. Encouraged by the success which had attended the endeavours of the English missionaries at Otaheite, and undeterred by the objections made to a project which was esteemed, especially at Port Jackson, the most wild and chimerical, Mr. Marsden proposed to the Church Missionary Society, in 1810, the formation of a missionary settlement in New Zealand. The plan being adopted, Mr. Hall and Mr. King, with their families, went out as lay settlers, and were afterwards joined by Mr. Kendall, in the capacity of schoolmaster. The whole number of persons attached to the mission, including women and children, amounting to twenty-five.

These measures, however, had not been proposed or adopted without much previous investigation, for which Mr. Marsden by his proximity to New Zealand, had many favourable opportunities. In addition to his general intercourse with such of the natives as were occasionally brought to Port Jackson by the different whalers, many of whom he took under his roof and treated with the greatest kindness, he had a peculiarly favourable opportunity of studying the character of two of the native chiefs, with whose names our readers are doubtless familiar—Tippahee and Duaterra. The former came from the Bay of Islands, where, by his own account, he appears to have been a ruler of great power and extensive possessions. His shrewdness of remark and nicety of discrimination are still remembered among the colonists, and served to impress both the governor and the other gentlemen who conversed with them, with a higher opinion than they had hitherto entertained of the understanding of the New Zealanders. Like most of the native chiefs, he was highly tattooed; a mode of disfiguring which rendered his appearance disgusting to a European eye, but which he sarcastically maintained was not more ridiculous than a custom which he saw prevail among

gentlemen at Port Jackson of *plastering the hair with powder and suet*. He could not reconcile the rigour of our penal code with his own ideas of justice. A convict having been condemned to death for stealing some pigs, Tippahee interested himself very warmly in favour of the culprit, maintaining that, if a man had stolen an axe or any thing of essential utility, he ought to die, but not for stealing an article of food, to which he was most probably prompted by hunger. On being told the nature of our law, and the necessity of such regulations for the security of property, he immediately exclaimed, "Then why do you not hang Captain ——, (pointing to a gentleman then in company,) for he came ashore in my country and dug up and stole all my potatoes;" a circumstance which it appears was literally true, and which is but one among the many instances of unprovoked aggression to which the New Zealanders have been subjected by the crews and commanders of European vessels.

The constant desire evinced by Tipahée for the civilization of his countrymen, with the gratitude he afterwards displayed on his return to his native shore towards the vessels that touched there, would have rendered his decease a greater loss than even it was, had he not been succeeded by that remarkable and interesting character, Duaterra, whose eventful history is too well known to require insertion. In addition to the thirst for useful knowledge which had been so strongly displayed by his predecessor, Duaterra had acquired, by means of a voyage to England, a large accession of new ideas; and being much attached to Mr. Marsden, by whom he had been discovered in the most abject condition at Portsmouth, and who had rescued him from the inhuman treatment which he received from the sailors, and procured his passage with himself to New South Wales, he entered fully into that gentleman's project for communicating Christianity and civilization to his countrymen, and guaranteed hospitality and kindness and protection

to such persons as should be induced to undertake the mission.

The course pursued on this occasion was that which the experience of former missions had proved to be the best and most effectual; namely, that of combining the two great objects just mentioned, or rather of rendering the one subsidiary to the other. To a people so deeply immersed in ignorance and barbarity as the New-Zelanders, it seemed that religious instruction, to be imparted with advantage, should be communicated in connexion with a certain degree of civilization. It was not enough that the seed intended to be sown was good, but the ground must be rendered in some measure capable of its reception. For this purpose the introduction of the more simple mechanic arts, and the encouragement of a few artificial wants appeared highly important; and accordingly the Church Missionary Society wisely selected persons who, in addition to zealous efforts for the religious improvement of the natives, could instruct them in cultivating their ground, dressing their flax, sowing corn, building comfortable habitations, and, in short, could regulate and improve the whole system of their domestic economy. Added to this, the instruction of the native children having proved, in every missionary establishment the most powerful, perhaps the most powerful instrument, of usefulness, Mr. Kendall undertook the important office of schoolmaster; and both himself and other settlers, already mentioned, are described as being well adapted for the responsible stations to which they were appointed. In another respect, Mr. Kendall is likely to prove of essential benefit to the natives, by affording them medical assistance, particularly in those cases of inflammation in the eyes, which is almost the only common complaint among them. The access to them which he will thus obtain must also be highly favourable for introducing religious subjects to their notice with advantage.

(To be continued.)

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts of Correspondence.

From a Catholic Clergyman in Switzerland. January, 7, 1818.

I have received gratuitously several thousand copies of Leander Van Ess's German New Testament, which I have circulated far and near, and which are eagerly read by old and young. For the French part of Switzerland, I do not possess such easy means of supply, as for the German. In order to cultivate this portion of the Lord's vineyard, I applied to Basle, and soon afterwards received a thousand Testaments of De Sacy's version. But those appear only a few fragments, when I represent to my mind one hundred thousand souls to be provided for. I have to encounter a great many strong prejudices, enforced as they are by the authority of two papal nuncios, and other ecclesiastical superiors; but a full persuasion, that the Lord demands my feeble services in this sacred work, has fortified my mind, so that I can courageously proceed in combating those prejudices, by my public and private instruction, as well as by fervent prayer; and the evident blessing of the Most High accompanies our exertions. Many parish ministers join me, and aid me with word and deed.

May I once more repeat my earnest request, that you will support me with your powerful arm, nerved as it is by the Almighty, in order to satisfy the hunger of so many souls in Switzerland, after spiritual nourishment, and to present them with the oracles of truth, or to sell them at a cheap rate?

From a Merchant in Cologne, dated Dec. 28, 1817.

Let me mention an anecdote of a Catholic soldier, who had taken with him a New Testament to Breslau, and afterwards thus wrote to his mother: "What an excellent book is the New Testament! Twelve of us assemble every evening in the barracks; one reads, and the others listen to the glorious things spoken there. Should I

ever return to you, my dear mother, you shall find a son in me, quite different from what I was. I read now so many good things; and as a soldier, I am taught the useful lesson of obedience, which I had never learned before."

CONVERSION TO CHRISTIANITY OF THE EMPEROR OF CHINA.

Extract of a letter from Lisbon, dated 20th of March last.

"By a vessel just arrived in our harbour from Rio Janeiro, we have received the very extraordinary news (and quite official) that the Emperor of China, and all the great Mandarins of his Court have embraced Christianity; which religion is henceforth to be considered as the established one in China, to the total exclusion of all others! The vessel has on board two Portuguese missionaries, one a Jesuit, and the other a Monk of the Third Order of St. Francis, who are bearers of rich presents, and also a letter written by his Chinese Majesty to the Pope, acknowledging his supremacy! Nothing could exceed the rejoicings which took place at Rio Janeiro on this occasion. The city was illuminated three nights in succession, and their most Faithful Majesties, with every branch of the Royal Family, paid their respects to Monsignore, the Archbishop of Demeiro, Nuncio Apostolic to the Brazilian Court. The city of Pekin is erected into a Patriarchate; the Patriarch is a Portuguese Monk, from Macoa, of the order of St. Francis. Pekin has also an Inquisition, which is under the direction of some Portuguese Inquisitors from Goa. The education of all classes is invested in the hands of the Jesuits, as well as the high officers of state. The Confessor of the Emperor is a Portuguese Jesuit, and is declared by law the next person in the Empire to the Sovereign; and an unlimited power invested in his hands. These crafty men have adopted the Chinese costume and are more splendidly clothed than any of the Mandarins. The Jesuits have received the privi-

lege to wear their nails an inch longer than any of the nobility, the Princes of the blood excepted; and any Mandarin who dare presume to have his slippers within two inches as long as the slippers of the Priests, is to be punished with death. The missionaries brought for the Court of Brazils some magnificent pieces of China, on which is depicted the audience of Lord Amherst with his Chinese Majesty; and those facetious orientalists have had the audacity to caricature that splendid embassy, which would have done honour to the first and most brilliant court in Europe.—*Dublin Journal.*

From the London Evangelical Magazine.

THOUGHTS,

PREPARATORY TO THE PUBLIC MEETINGS IN THE MONTH OF MAY.

I have often thought that the great metropolis of our far-famed empire in the month of May presents a scene similar to that of Jerusalem in its best days—‘ whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord, and to seek the peace and prosperity of Zion. Ps. 122.

At this season, Missionary, Bible, School, Tract, and several other Societies have their festivals or anniversaries; and the delightful spirit of union and brotherly love that pervades these meetings, seems loudly to proclaim that ‘the Lord is in the midst of them of a truth.’

The liberality also of Christians in supporting these respective societies is indeed most honourable to the kingdom and age in which we live, though often inadequate to those pressing wants which tend so much to paralyze their exertions.

But while we rejoice at what has been done, or at that which is now doing, I apprehend, under the blessing of Jehovah, much more might be accomplished were it not for a family or two that are found to exist in our different congregations. I will name them distinctly; they are the family of the HARD-HEARTS, and the family of the COLD-

HEARTS. Their ancestor, whose principles they retain, was old CLOSEPOCKET of Covetous Castle. They are numerous among professors, and do incalculable injury in preventing the spread of the Gospel, both at home and abroad; for they not only withhold their own assistance, but, by their example, dispose others to do the same. They are generally much better known than they suppose. When a collection is made for any benevolent purpose at a place of public worship, you will often find their seats empty, though they are pretty constant in their attendance at other times; or, should they be present, you will observe them pass the plate with a lowering countenance. If their circumstances are known to be such that they can well afford a shilling or two, they will, perhaps, intimate that the little they have to bestow is not worth giving; if in affluent circumstances, they will probably advance a three shilling piece when they ought to give pounds, and, in some cases, when they could afford even hundreds. However unscriptural it may appear, yet it is evidently a maxim with each of these families never to give according to their ability.*

Preach to the family of the HARD-HEARTS—inform them that miracles having ceased, means are now to be used—that money is absolutely necessary to assist in carrying on the great work of spreading the knowledge of Immanuel—solicit their aid—tell them of the ignorance, idolatry, and superstition of the Heathen—paint to them in glowing colours the cruelty of infanticide—the horrid infatuation of widows burning at the funeral pile, and leaving their offspring on the wide world fatherless and motherless—exhibit to them the murderous drowning practised in the Gan-

* Ought not persons under the Gospel dispensation to give a fair proportionate part of their income for the furtherance and support of the Gospel? Perhaps this sentiment is not enough considered. Mr. Matthew Henry has the following remark on Gen. xxviii. 22. ‘The tenth is a very fit proportion to be devoted to God, and employed for him—though, as circumstances vary, it may be *more or less, as God prospers us.*’—2 Cor. ix. 7.

ges—set before them the ponderous wheels of Juggernaut grinding the flesh and bones of its devoted victim—point them to the darkness that enveloped, and the superstition that degraded our own nation before the Gospel reached us—contrast all this with the blessing of gospel light and liberty, which as a kingdom, we now enjoy—urge upon them the responsibility laid on us to endeavor to impart the invaluable blessing to others, after having received it in such rich abundance ourselves—yea, preach to them of the sufferings of Christ Jesus, and make known the immense price that it cost him to redeem souls—direct them to the crown of thorns that rankled in his sacred temples—the nails that pierced his hands and feet—the clotted gore on his scourged back—display to these Hard-hearts the sword of divine Justice smiting the Shepherd for our sins, and bruising him for our iniquities—depict to them the horrors of that storm of divine wrath which he sustained on behalf of transgressors—proclaim that his love prompted him to bear all this, and much more, for the salvation of sinners; and then say,

'Hearts of stone, relent, relent'

Though others may be bathed in tears at the recital, yet these persons are so callous, their consciences so case-hardened through a covetous disposition, they appear totally unmoved, will lend you no assistance, but remain Hard-hearts still. If you could hear them speak their sentiments on what you have been advancing, it would be something to this purport—' You are always wanting money. I was determined not to give any thing when I came. I have no opinion of being talked out of my property. I don't like to be told when to give.' Thus they accomplish their darling design in the retention of their money, and with its concomitant—*poverty of soul*.

The other branch is the family of the **COLD HEARTS**. Their cold surmises at the first institution of Missionary Societies, &c. was, that the time was not yet come for the spread of the Gos-

pel—that it was a chimerical and visionary scheme to attempt the conversion of the Heathen. Tell them that their former surmises are now at an end; endeavor to open their pockets, and warm their hearts by acquainting them with the glorious success that attends the Bible Society in Russia, and many other parts of the globe; direct their attention to the islands of the South Sea; read to them the letter of king Pomare; inform them of the downfall of idolatry in these islands, and spread the idol gods that have been sent to England before their face; expatriate on the great undertaking of the London, Church, and Baptist, Missionary Societies, and inform them of the blessing that has attended their labours, especially in the eastern and southern hemispheres; manifest to them the good that is doing by means of the Hibernian, Tract, Sunday School, and other societies; their answer is, ' All this is very well. I shall consider it another time—I have nothing now to spare.' Thus, through the principle instilled into them by their old progenitor, **CLOSE-POCKET**, they put you off for the *present*, in order to escape the future; their hearts still remain a congealed lump of ice: and you might as well expect a pleasing sensation from the touch of a torpedo, as a congratulatory reply or a donation from such persons.

I fear that many of this description have imbibed the baneful sentiment, that if the Heathen are to be converted, they will be converted—if they are to be lost, they will be lost, and that we need not trouble ourselves about them. This is a principle that just suits an avaricious professor, as it precludes the necessity of exertion on his part. Thus they eventually charge the destruction of man on Jehovah himself, whilst they make the *secret decrees*, and not the *revealed will* of God, the principle on which they act, contrary to the plain decision of Scripture, which affirms, 'that *secret* things belong to God, but things that are *revealed* belong to us, and to our children.'

Such then are the effects of a peni-

rious disposition. It hardens the heart, deadens the affections, and locks up the mind, to the exclusion of every tender feeling of sympathy, benevolence, and zeal for the welfare of others. Indeed, it is impossible to enumerate the evils that arise from such a disposition. To this bar the covetous man brings every object that is proposed; and, however praise worthy or beneficial as it may be, if it require pecuniary aid, he immediately passes sentence of condemnation on it. He considers money spent in the service of Christ as money thrown away; prefers temporal to spiritual riches; and treasure laid up on earth to treasure laid up in heaven.

Were the vile principle which has been mentioned banished from our assemblies before May day, what a blessing might be expected to follow; the funds of each Society would be increased; consequently, its sphere of usefulness enlarged, and the hearts of its members rejoiced.

Probably, some of the characters described may peruse this paper. May the Lord by his Spirit change their hearts! O that they were wise—that they would but consider, that the love of money is the root of all evil—that the covetous shall not inherit the kingdom of God—that to him that knoweth to do good, and doeth it not, to him it is sin—that the liberal soul shall be made fat—that the Lord loveth a cheerful giver—and that it is more blessed to give than to receive.

STATE OF RELIGION IN VERMONT.

We make the following extracts from the Report and Pastoral Letter of the General Convention of Congregational and Presbyterian Ministers in the State of Vermont at their Session in Setember last.

While the General Convention cannot but lament, that the signal and unexampled prosperity, which the past year has attended the interests of religion in a very large number of our towns, has not been universally experienced, they feel constrained to recognize with the liveliest gratitude and to record with devout ascriptions of praise, the won-

dersful manifestations of the grace and mercy of God.

There has been a more remarkable effusion of the divine Spirit within the limits of Windham Association, the last year, than during any former period. By the statement made by the delegates from that Association, it appears, that from June 1816 to June 1817, nearly six hundred have been added to the Congregational Churches, being upwards of four hundred more than in any preceding year. The towns of Grafton, Brattleborough, Halifax and the East parish in Westminster have been visited with refreshing seasons. In Putney and the west parish in Westminster, revivals, which commenced a year ago, have been productive of a rich and glorious harvest. The precise number of hopeful converts cannot be stated; but on the first Sabbath in November, in the former place sixty-five, and in the latter eighty were received into the church. In Wilmington God has made an astonishing display of the power of his word. An awakening began on the first of December last, and within the short period of two months not less than two hundred were brought to sing the song of redeeming love.

In Pawlet and Rutland Associations, the Redeemer in his majesty has ridden prosperously, and his right hand has taught him terrible things. These Associations comprehend twenty-six congregations. Of these twenty have been favoured with a season of refreshing from the presence of the Lord. The prosperity of the churches within the limits of the above Associations far surpasses any thing, which has ever before been witnessed. The whole number, who have been hopefully born into the kingdom of God, considerably exceeds twelve hundred.

From Orange Association no accounts of any general revivals of religion have been received. In the towns heard from, however, an increasing solemnity and attention to the means of grace prevails, attended with frequent manifestations of divine power in delivering individuals from the horrible pit and the miry clay. In the town of

Thetford not six months have elapsed since the year 1797, in which individuals, more or less, have not been brought to taste and see that the Lord is good.

In Addison Association, the revivals mentioned at the last session of the General Convention, have in several instances continued to advance since that period, bringing light, life and joy to many souls. During the wonderful display of mercy in Middlebury, the literary Institution in that place has not been passed by. Twelve or fourteen of the students have been led willingly to learn of him, who is meek and lowly in heart. During the year, the towns of Cornwall, New-Haven, Shoreham, Salisbury, Vergennes, Ferrisburg, Panton, Addison and Charlotte have been visited from on high, and large additions have been made to the churches of different denominations.

From Royalton Association we are informed that a revival of religion commenced in Montpelier shortly after the last session of the General convention in that place; a revival which was attended with mighty power, soon became general and has not yet subsided. No exact return of the number of hopeful subjects of the grace of life has been received. But it is believed that in stating them at one hundred and thirty, we shall not exceed the truth. Revivals have likewise existed in Berlin, Williamstown and Braintree; but no return has been made of the number, who have been led professedly to bow to the sceptre of mercy. In Waitsfield the Holy Spirit has been striving with sinners for eighteen months or upwards, and his influences are not yet withdrawn. The number of those, who have hopefully turned to God, exceeds sixty. In the destitute towns of Marshfield, Warren, Moretown, Duxbury, Hancock and Fayston, a work of grace has been carried on under the preaching of ministers of different denominations, and considerable additions have been made to the church. In Barre appearances greatly encourage the hope of a general attention to the concerns of the soul. In the Northwestern Association, the Sun of righteousness has

scattered his healing beams on Burlington, Colchester, Essex, Cambridge, and Sheldon; and on the town of Fairfax has shone with peculiar lustre. But no particular returns have been received. In this Association there have been two ordinations and one dismission. In this and also in Orange Association, the Lord has, in many instances, verified his word by perfecting praise from infant lips.

Coos Association was not represented; but we learn that Danville and Barnet have been refreshed with copious showers of grace, and that the dew of heaven is descending upon the town of Peacham.

The fruits of the numerous revivals of religion, w^tch we have been favoured, have been such as to evince, that the work has, indeed, been of God. The state of morals has been greatly improved, vice has been put to the blush, and, in many remarkable instances, infidelity has received a fatal shock. Increasing attention is paid to Sabbath Schools and to the instruction of children in the great principles of virtue and godliness. The minds of men are enlarged and their hearts are warmed with reference to the glorious object of evangelizing the world. More strict regard is given to the Concert of prayer, attended in some places with contributions for the support of foreign missions. Numerous societies are formed, contributing in various ways, but with similar views, to the same noble and blessed design, the extension of Immanuel's kingdom. This spirit of evangelical benevolence appears particularly among females and young men. May their example provoke many to Emulation, who have not yet engaged in the good work.

While contemplating the alacrity, with which our sisters come forward to the help of the Lord, we are reminded of those women, who wrought diligently for the tabernacle in the wilderness, and of those, who having ministered to Christ of their substance, come to the sepulchre early in the morning bringing the spices they had prepared to embalm the body of Jesus. And surely the

aged Christian reclining his head in death and spending his last breath in prayer for Jerusalem, will depart in peace, when he is told with what zeal and energy our youth, the future hope both of the church and of their country, labour in promoting that cause, which many of them have so lately been taught to prize.

Upon the whole view, which we have taken of the subject, we may congratulate our brethren upon the prosperity, which through divine mercy appears to attend the church. The glory of the Lord rests upon her, and her King is in the midst of her.

Arise, O Lord, and enter into thy rest. Go forth, great Immanuel, conquering and to conquer. And to Jerusalem we will once more say, For our friend's and companion's sake, peace be within thee.

Pastoral Letter.

For want of room we pass over much useful instruction to the churches and individual Christians, and make only the following extracts.

Family worship is one of the most effectual auxiliaries of religious instruction and one of the most prominent means of promoting family religion. Its influence upon the minds of the members of a family is invaluable, and it may, not without adequate reasons, be regarded as one of the most direct and certain methods to draw down the favour and blessing of heaven upon the domestic circle. Fruitlessly, it is to be feared, fruitlessly will he teach and exhort his children and domestics, who never assembles them around him, and, with earnest devotion and deep and affecting solicitude, implores, in their behalf, mercy and grace from above.

But, prayer will be likely to prove ineffectual without instructions and warnings and entreaties and restraints. The pure truths of the gospel should be clearly unfolded and they should be earnestly and assiduously inculcated upon the youthful mind. By solemn warnings and urgent and affectionate exhortations should your children be

impelled to welcome Christ and his salvation. Adequate restraints should be imposed to preserve them from perverse habits, and faithful endeavours should be made to correct every irregularity, into which they may run.

Extreme must be the guilt of neglecting the religious education of those, whom you have solemnly devoted to God, and sacredly pledged yourselves to train up for Christ and for glory. Sad must be the thought of neglecting those, who are pre-eminently the hope of the church and the world, and terrible must be your reckoning, if, like indulgent Eli, you suffer your children to make themselves vile and restrain them not. Gross and revolting is the inconsistency, which you evince, when you eagerly seek their literary improvement, assiduously labour to secure them every embellishment, which shall add to their respectability and success in life, and watch with an ever-watchful eye to ensure their worldly prosperity; but negligently leave them untaught in the great truths of religion, unadorned with the beauties of holiness, and uninterested in the favour of God and the blessings of salvation.

In connection with the duty we are enforcing, we would recommend *Sabbath Schools* as among the most valuable means of religious instruction. Our limits will not allow us to detail the various benefit resulting from these recent establishments. They ensure the profitable employment of the Sabbath, much of which is frequently idled away, or more grossly misspent by the youthful members of even well-regulated families. They furnish a useful and improving exercise to the understanding and they must tend greatly to invigorate the memory. They also imprint upon the mind numerous portions of the Sacred Scriptures and many lessons of religious truth, in such a manner, that they are not likely soon, if ever, to be obliterated; portions of the inspired volume and lessons of heavenly truth, which, as the experience of many, who have adorned religion, proves, may even at a distant period of sub-

sequent life, be eminently and even savingly beneficial.

Of the value of the Sabbath and of the importance of the services of the sanctuary, no representation is in danger of being chargeable with extravagance. To ensure a stricter observance of the Sabbath is a prominent object with many of the warm friends of religion and of human happiness. Let not this good object be, in any measure, defeated by your lax regard for this holy day, or by any acts of open profanation. Let not others be countenanced in their relinquishment of public worship, or in their irregular attendance, by your indifference with respect to this sacred institution. Let every Sabbath see you in the house of God. Remember, that without the Sabbath and public worship, there will be no moral, or religious instruction, and, of almost direct necessity, no piety and no salvation for the mass of mankind; and if the Sabbath is to ensure an attendance on public worship, and to act with salutary effect upon the religion and salvation of mankind, it must be strictly observed. This observance, however, is not to be anticipated, unless Christians give, alike by their influence and example, a correct tone to public sentiment and practice on this important subject.

The present is a wonderful era in the annals of the world. It may be emphatically styled the age of benevolence. Arise, and look around you on the right and on the left. Extend your view over our own country and direct your eyes to distant nations, and you will see almost the whole Protestant world alive to the great and blessed objects of relieving human suffering, of dispelling human ignorance, of redeeming the human character from its corruption and its guilt, and bringing the whole family of Adam to a participation in the light and influence, the hopes and joys of Christianity.—In this grand labour of love will you take no share? Are you willing to sit still and utterly forbear coming to the help of the Lord against the mighty? We fondly hope, beloved, better things

of you, and things that accompany salvation. We anticipate, and we exhort you not to render void our anticipation, a zealous co-operation, according to your means and opportunities, in every wise and laudable attempt at doing good. Shocking is the inconsistency of those, who pray, *Thy kingdom come*, and do nothing to advance the interests of that kingdom; who offer supplications for the diffusion of the gospel and the conversion of sinners, and yet make no exertions and contribute no means for the extension of divine light and for bringing mankind to bow to the sceptre of Christ. Let not this odious inconsistency disgrace your characters.

There is one benevolent object, to which we would particularly call your attention, an object of pre-eminent importance, and one which seems particularly recommended to the patronage of Christians by the state of our country and the world, and by the dispensations of divine mercy. We allude to the education of indigent and pious youth to serve God in the gospel of his Son. We deem it needless to insist on the deplorably destitute condition of vast sections of our own country, or on the urgent necessities of the heathen world. To enable His friends to meet, in some imperfect degree, the demand for ministers of the cross, God has mercifully made provision, in the extensive revivals of religion, with which a multitude of congregations have been blessed, and by which many of our youth have become fitted by piety for the sacred office, and need but the advantages of education to qualify them for the great and *good work* of preachers of righteousness. Is it not, then, the sacred duty of every Church, if it be able, and if it has a suitable subject of its liberality, to select some indigent and youthful member and educate him for Christ? If its circumstances do not admit of its doing this, is it not bound to contribute, according to its means, to the funds of institutions, formed for the purpose of aiding pious and indigent youth in obtaining an education

for the Christian ministry? And, in connection with the preceding inquiries, we would further ask, Is not the parent, who has a pious son, willing to devote himself to the service of the Lord bound, even with some sacrifice of interest and inclination, to present him an offering to Christ and his Church?

With these suggestions, we devoutly commend you beloved brethren, to the God of grace and mercy, praying that He would comfort your hearts and establish you in every good word and work, and that you may be blameless and harmless, the sons of God without rebuke.

In behalf of the General Convention.

ASA BURTON, Moderator.

AMERICAN BIBLE SOCIETY.

Second Anniversary.

THE REV. JAMES M. MATTHEWS,

Pastor of the Reformed Dutch Church in New-York, in seconding the motion of Mr. Milnor, [published in our last,] made the following Speech.

MR. VICE-PRESIDENT,

I rise to second this motion: and I do it with unfeigned pleasure, as it gives me an opportunity of paying a tribute of public respect in which every one here will gladly unite. I will not dwell on commendations, and I shall detain you with but one expression of the kind. It has been said of the Apostolic Buchanan, "that, reasoning from the ordinary blessing of Providences on the use of means, had every million of Christians, from the day of Pentecost to the present time, contained but one such man as Dr. Buchanan, there would scarcely now remain a heathen nation in the world." Were another man in the chair before me, I might be disposed to do more than ask the question, whether we may not with some justice take the language thus applied to the author of "The Star in the East, and use it in application to the author of "The Star in the West?" I do not allude merely to several liberal benefactions which have added to the resources of different institutions for the spread of truth; but to our President's prayers and perseverance in the Bible cause; to a zeal and devotedness which have led him to attend our meeting this day, not only at a sacrifice of ease, but at the hazard of life.

Mr. President, if you will excuse something like a benediction from one so much younger than yourself—may that Redeemer who crowned the wishes of aged Simeon, denying himself for a time the comforts of his home, that he might see "the Consolation of Israel," reward your pious desires to be here—send you from us with the acknowledgement, "Lord

now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;"—and may the recollection of the Redeemer's presence with you this day sooth your spirit when you "shall come to your grave in a full age, like as a shock of corn is gathered in, in his season."

You will not consider me as using language too solemn for the present occasion. Indeed, Sir, if ever we are entitled to look for the fulfilment of the promise, "where two or three are gathered together in my name, there am I in the midst of them," it is so when we are assembled as a *Bible Society*, in which Christians of every denomination forget their distinctive names, and laying their hands on the one Book, as the charter of their hope from heaven, feel that they are leagued together by one covenant, engaged in one holy enterprise—to spread the Scriptures of truth, the gospel of salvation, to the ends of the world. I cannot look around me, to survey an assembly like this, without believing that here is a spectacle which gladdens the heart of God and man; and which should be counted among the many monuments which in those latter days have been erected on the earth, as both omens and instruments of good to our sinful race.

Admitting, sir, that it is impossible to state, with any thing like precision, what is the amount of means annually expended for the spread of the Gospel; yet it is due to truth to say, that never since apostolic times has the moral machinery of the Christian world been so vast and magnificent as we find it now. I do not even except the days of the ever memorable reformation. That was a struggle to regain the territory which had once belonged to Christianity, which she still nominally held, but which she had in fact lost. The efforts of the present day go, not only to render the reign of truth more universal among all classes in lands where it is; but to send it into those remote wilds where its sound was never heard; to spread it as far and wide in the earth as there are sins to be forgiven, and souls to be saved; to wrest from the prince of darkness, kingdoms, where his throne was never before disturbed. Look, sir, both at home and abroad, and see what is doing. Not many years since, the huts of poverty were seldom visited by the rich, to inquire if the Bible was there; the youth of the poor were allowed to grow up in the midst of us, ignorant of truth and duty; hardened into the spirit of Ishmael "every man's hand against them; and their hand against every man;" and of late throughout the greater part of Protestant Christendom, so suddenly too as though it were the effect of magic, have arisen those true instruments of reform, those fountains of life and light to the poor, *SUNDAY SCHOOLS*, in which the intelligent and polished of both sexes stoop and take by the hand the young vagrant, and the ignorant adult, and lead them to knowledge and to God: nay, sir, and the very deaf and dumb, whom Providence seemed to have insulated irrecoverably from rational enjoyment and intercourse and to have set before us to manifest how far human nature can sink—from

these once prisoners of despair the chains are broken off which confined them from the range of human intellect; and a language is discovered which the dumb can speak and understand.

Thus is God enabling all classes of mankind to profit by the Bible where they have it. But he does not allow his people to stop here in their labours of love. There is one great object on behalf of which he has emphatically enlisted the spirit of our day. *It is the spread of the Bible without note or comment*, in that simple form in which he gave it from his own holy hand: and so completely has he engaged in this cause all sexes, ages, and conditions of the Christian world, that ours has been justly called "*the age of Bibles*." Sir, I have often thanked the author for that expression, which conveys a sentiment so characteristic of the period in which we live. It is now no uncommon thing to find the little apprentice boy stealing time, not from his master, but from his sleep, to earn something to cast into the treasury of a Bible Society. The weather-beaten mariner, whose wages were once scattered without thought, and without advantage to himself, can now be found laying up of his money for the same good end; and while thus from the youngest, and poorest among mankind, the gold and silver are brought as an offering to the Lord, Nobles and Princes, Kings and Emperors, bring gifts worthy of their names. Indeed, sir, there has arisen an emulation on this subject which it is not only honourable to feel, but which must be attended with most illustrious results. Individuals are vying with individuals, communities with communities—not in contests of war and enmity, but in a contest where emulation wakes no little jealousies, in which superior success produces gladdened admiration from a rival—a contest, in which all have, under the same banner, been striving who shall do most for the Lord of Hosts, the Captain of their salvation. And what has been the result? what the effects of this vast patronage of the Bible cause? The Bible is borne, as on the wings of the wind, to every land. The angel is fast flying in the midst of heaven proclaiming the everlasting Gospel to every nation, and kindred, and tongue, and people. Heralds have gone forth in the face of every danger to distant climes, carrying in their hands the word of God; so that a spirit of devotedness in the ministers of those holy institutions has always kept pace with the spirit of beneficence in their patrons. Can I call over the names of the Hendersons, the Pattersons, the Pinkertons, who are traversing the frozen climes of the North, the wilds of Siberia and Tartary—the Careys, and Marshmans in India—the Morrisons and Milnes in China—and hesitate to ask you whether it is not true, that heroes of a new race and character have arisen on the earth, who both in the worth of their object, and the zeal of their hearts, outstrip whatever was fabled of the argonauts in pursuit of the Golden Fleece; or whatever was attempted by the mistaken spirit of chivalry crusading against infidels. These

are heroes undaunted and unwearied in sufferings and dangers; for they "endure as seeing Him who is invisible"—going on subduing principalities and powers, for they "are more than conquerors through him who hath loved them." God grant that such men may be increased like the stars in the heavens: when they die, may their mantles fall on others who shall arise in their spirit and power: and prompted by a sight of this audience, I would add—may the spirit of the Roman matron, who counted it her most distinguished honour that she was "Mother of the Gracchi," men who had bled for their country; descend into the bosom of Christian mothers in our day; and may they count it their highest glory that they shall have trained up sons to be devoted to the spread of the Bible in every clime—the erection of the Redeemer's kingdom throughout the world.

Another thing has very forcibly impressed my mind when surveying this subject; it is the nature of those institutions by which the Scriptures are thus spread. *Societies, voluntary associations* of men, in which rich and poor, rulers and ruled are admitted to a common membership. It is exactly such combinations of men, in which rich and poor, great and small, are thus brought together and act together in a common bond, that have always been found most potent engines for the accomplishment of great objects. You know, sir, how the apostles of infidel philosophy reasoned and acted on this subject. How they planted their societies of illuminati in every city and neighbourhood to which they had admission; and in these multiplied conclaves devised and matured their plans, trained and hardened their instruments, for the overthrow of every thing holy and useful in Church and State. And with what wise malignity they acted, you see, in that deluge of mingled tears and blood which has swept over the face of Europe during the last twenty-five years.—Now, sir, what a delightful thought, that the Redeemer has wrested from the hands of Satan this weapon and turned it against him; and has led his own people to determine, that, at least, in this respect, "the children of this world" shall not be "wiser than the children of light." Having seen what associations could do *against* the Bible and its ordinances, we are now trying what Societies can do *for* it: and the result of the experiment has outstripped not only the opinions, but the hopes of the most sanguine. From the day that *Bible Societies* were set up—institutions comparatively novel both in form and in name—from that day the powers of infidelity seem to have abandoned many of their strong holds; and to keep possession of others with a feeble hand and a distrustful heart; and if you survey the lands once overcome by them, you may find the edifices, lately filled with plotters of treason against States, and against the Kingdom of God, now lying in ruins; and in their stead are risen temples, on the portals of which are written in gold—*THE BIBLE*; and within their walls are found the men of truth, planning the

reformation not only of a kingdom, but of the world; and the word and spirit of Jehovah, their peaceful, their only instrument. Think, sir, think, not only of that first of Bible Societies, which, like the sun in the heavens, seems destined to visit every region of our globe with its enlightening influence; but think also of what is now doing in the palaces of the Czars, in the dominions of the Frederics; and of the new light that is just dawning even in the neighbourhood of the Tuilleries; and from the survey, must not you feel compelled to exclaim, "The time to favour Zion is come: the Heathen shall fear the name of the Lord, and all the kings of the earth thy glory!"

Mr. President, how shall we be sufficiently thankful for the honour of being permitted to take part in the work which distinguishes our age of the world. That man seesthings in a most delusive light who would surrender the chair on which you sit for the honour of being the commander of conquering legions, or the statesman who guides armies and nations at his will. We should indeed never forget that in proportion as God sees fit to do any thing by us, does he claim gratitude from us. Next to that honour, always first, of having my name written in the Lamb's book of life; and to that which each minister of the cross should place second, my commission to preach Christ and him crucified—next to these would I place the honour of being recorded as a member and contributor to a Bible Society. This is to put our hand to a work imperishable as the hills. I respect that honourable ambition which would live revered and beloved in the memories of generations yet unborn; and that has reared temples and pyramids with the hope that they would realize immortality for their founders. Time has worn them away; and the face of the earth is now strewed with the wreck and remnants of its former taste, power, and industry. But, sir, "the word of the Lord endureth for ever; and we who are engaged in its diffusion are erecting for ourselves a pillar which time shall neither deface nor prostrate; which no friend nor foe shall ever behold in ruins; which will go on increasing in splendor till, at the dawn of millennial day, it will be owned as one means of turning the nations to God."

Let us then proceed in our good work.—While we carry with us "The ark of God" and "the tables of His testimony." "The pillar of fire by night, and the pillar of cloud by day," will be ever before us to guide and animate us. Opposition must be expected.—Our cause is too good and our success too great to be without it. The blasphemies of the profane, and the mistakes of many good men may combine to resist us. But already, although we are in the commencement of the Bible age, the number of our opposers, as well as their strength, is diminishing. One of their greatest champions has retired from the struggle, confessing as he abandoned it,—"Attempts to oppose you are like attempts to oppose a torrent of burning lava that issues from

Ætna or Vesuvius." It is the language of honest confession.

But, sir, a Bible Society, and especially a National Institution like this, has other work to do besides surmounting such opposition.—Let us remember that if ever we achieve great things, we must first learn to contemplate and attempt great things; and never can our work be viewed as finished while there is a land not filled with Bibles, a sinner on earth without the Holy Book in his hand. You have but to cast your eyes on the map of the globe to see how much is yet to be done. Sir, when I survey the vast regions of the earth covered with the darkness of Paganism, or superstitions still worse, and compare those domains of sin with the comparatively small space covered with the light and knowledge of the Redeemer, my heart would sicken in despair, was it not that our cause is the cause of God; and we have his promise that "worm Jacob shall thresh the mountains and make them small as dust." Let the Christian world "be up and doing," and we are certain as to the result: "the kingdoms of this world will become the kingdoms of God and of his Christ," and we be owned as instruments in accomplishing the glorious change. Let us adventure our prayers, our time, our means in the cause; and the world shall be our conquest, without blood: Africa shall no longer be "the lasting reproach of civilized man;" but explored and traversed by messengers from heaven, scattering around them the good seed of the word; it shall be known not as a waste of burning sands, but as "the garden of the Lord," watered with "rivers of life: the wall of China, more enduring than that which repels the Tartar invaders—the wall which imprisons her sons from the light of the gospel, shall, like that of Jericho, crumble at the feet of God's ministers sounding the trumpet of salvation, and entering in, not to destroy, but to save. And in a word island of the sea shall send to island of the sea, continent to continent, and hemisphere to hemisphere, to tell that "their idols are cast to the moles and the bats," that the temples of Jehovah are their places of worship, and the song of the Lamb their hymn of praise.

Such "glorious things are spoken of the city of God;" and in the accomplishment of such things, may we not hope, judging from appearances this day, that some instrumentality may yet be attributed to the *American Bible Society*.

MISSIONARY COLLECTIONS.

To the Editor of the Religious Intelligencer.

Sir—Permit me, through the medium of your useful paper, to suggest to ministers of the Gospel and others, the propriety of taking up collections for missionaries on the first Monday evening of every month. This practice has been adopted in some places; but

I believe by no means generally. Let Christians reflect a moment what a fund might in this way be obtained for the advancement of our Redeemer's kingdom at home and abroad. As I have not, in my power, the means of making an accurate calculation of the number of congregations that unite in this concert, I can merely conjecture, from the information I possess. On a moderate calculation, however, I presume there are not less than *five hundred** throughout our country. Should each of these have a collection, at least *one thousand dollars per month* would be received, which would be more than sufficient to defray all the expences of our missionaries in India, including schools, translations,[†] &c. And what can be more suitable than to accompany our fervent petitions for the universal spread of the Gospel, with some portion of *that abundance* which a gracious God has given us, and which through his blessing may be the means of rescuing thousands, yea millions from Idolatry, and of teaching them the only way of salvation. Let Christians then be united in this object, and let them use their exertions to accomplish it wherever the concert of prayer is held, and without doubt, the "blessing of those that were ready to perish will come upon them."

PHILANTHROPOS.

BENEFIT OF RELIGIOUS INTELLIGENCE.

Extract of a letter from a young gentleman at Pinckneyville, Mississippi, to the Editor of the Weekly Recorder, dated April 11th, 1818.

"Dear Sir—I cannot omit this opportunity of rendering you my hearty thanks for the pains you have taken to render your paper useful. It is all the comfortable company I have had for the last fifteen months, besides my God and my Bible. You can have the consolatory reflection that you have been warning, encouraging, and instructing a

* We presume there are twice 500.—*Ed.*

† See the last annual report of the American Board of Commissioners for Foreign Missions.

fellow sinner—a youth, cut off from his friends, exposed to strong temptations, and deprived of access to the public ordinances of the Gospel. How many such may be experiencing the good effects of your exertions!

"This portion of the United States has long been notorious for immorality. It is not improbable that it may, at no distant period, merit a very different character. The Legislature of this State passed a law at their late session, requiring all peace officers to come under a solemn oath to enforce the penal laws of the state, especially as regards Sabbath breaking, profanity, drunkenness, gambling, &c. and I am informed that they have engaged in the discharge of their duty with the most exemplary rigor. Where merchandise was openly vended to crowds of customers on the Sabbath, only a few weeks ago, business on that day is now completely suspended; and where profanity never before suffered the least check, an oath is now scarcely ever heard. The change has been effected so suddenly, and is so general, that it is a matter of astonishment to every one; and what is more astonishing, even those most addicted to these vices not only acquiesce in the new order of things without murmuring, but applaud the rigor with which the law is enforced. Can this last? I fear not, unless God is preparing the way for some remarkable outpouring of his Spirit. But how is the dearth of religious instruction to be remedied? *Cannot some of your benevolent societies answer?*"

THEOLOGICAL SEMINARY AT PRINCETON.

Extracts from the Sixth Annual Report.

The number of students in the Seminary at the date of the last Report was forty seven.

Since the last annual report, the following students have been licenced to preach the Gospel, viz. David Monfort, Gideon N. Jud., James S. Woods, Samuel L. Graham, Benjamin I. Lowe, Symmes C. Henry, Reuben Post, James C. Barnes, Nicholas Patterson, Thomas

I. Biggs, Isaac W. Platt, Ravaud K. Rodgers, William Moderwell, and William Chester.

Certificates that they have fully finished the whole course prescribed in the plan have been given by the Professors to Charles Webster and Jeremiah Chamberlain.

At the close of each of the sessions through the year, the Board attended to a careful examination of the students, in which they received entire satisfaction.

The Board are happy to state that the missionary spirit which has existed among the students of the Seminary, still continues, and appears to increase. Numbers of those who studied in this institution, have through the year been actively engaged on missionary ground, in almost every state and territory in our country. The great good which has resulted from their labours, in advancing the cause of the Redeemer, the Assembly will be able in part, to appreciate from the missionary journals which have been read before them.

On the subject of Societies for the support of necessitous Students, the Board are happy to report, that they have been informed by the Professors, the following sums have been forwarded for this object.

[Here follow a list of donations amounting in all to \$3053 95.]

The number of Students who have been maintained through the year, in whole or in part, on the charitable funds put at the disposal of the Professors, has been twenty-five.

Through the year past several valuable books have been presented. The number of volumes which have in this way been received into the library is 121; a number more donations in books have been heard of as on the way, but have not yet been received. Among these, the board beg leave particularly to notice a box of books which has arrived in New York, consisting chiefly of the works of the fathers, presented by the Rev. Dr. Benjamin M'Dowell, of the city of Dublin, in Ireland.

The Board have to inform the as-

sembly, that at their late meeting in Princeton, the Rev. Dr. Green, their President, generously presented to the institution two acres of land, which he had purchased for the purpose, in the rear of the lot on which the edifice now stands.

The same gentleman, at the same time, presented a plan to provide the means of building a house for the Professor of Didactic and Polemic Theology, which is very much needed, which plan has received the approbation of the Board, and which they beg leave to lay before the Assembly. "It is proposed, if authorized by the General Assembly, that exertions be made to procure the names of ten or twelve individuals, who shall each be responsible in the sum of \$500, either to be paid by themselves or to be raised by their agency, which sum shall be devoted to the erection of a house for the use of a Professor; which house shall be located by the Board, and shall belong to the Theological Seminary without condition or reservation."*

The following six gentlemen have already generously bound themselves each to provide the sum of \$500 for the above object on condition that ten names are procured, viz.

Rev. Dr. Ashbel Green, Mr. Zephaniah Lewis, Rev. Ebenezer Grant, Rev. Dr. Jacob J. Janeway, Rev. John Chester, Rev. George Duffield.

The Board have further to report to the Assembly, that at their meeting in September last, they were informed that John Whitehead, Esq. of Burke county, Georgia, had presented to the Seminary one hundred shares of Marine and Fire Insurance stock in the city of Savannah, the par value of which was \$25 per share. Through the course of the winter this stock was sold, and the proceeds amounting to \$3,275 were transmitted to the Treasurer of the General Assembly. By the direction of the Board, the President wrote to Mr. Whitehead, requesting to know whether he intended that

* The Assembly have authorized the building of a Professor's house on the plan proposed by the Directors.

his donation should be applied to any particular object. Mr. Whitehead replied that he left it optional with the Board, the same information was received from a Director who had a personal interview with Mr. Whitehead. In consequence of these communications, the Board desirous of expressing the high sense they have of the unsolicited generosity of Mr. Whitehead, and of perpetuating in the Institution the name of so distinguished a patron, passed the following resolution, viz.—“Resolved, That if the General Assembly approve, \$2,500 of Mr. Whitehead’s donation be applied to establish a Scholarship, to be called the *Whitehead Scholarship*.^{*}”*

“Resolved, That it be recommended to the Assembly to add the following clause to the plan of the Seminary at the close of the 5th section of the 8th article, viz.—“And if any Congregation, Presbytery, Synod, or Association, shall found a Professorship or Professorships, a Scholarship or Scholarships, or a Fund or Funds, such Professorships, Scholarships, or Funds, shall for ever afterwards be called and known by such name as the body founding them shall give.”†

Signed by order of the Board,
ASHBEL GREEN, President.

JOHN McDOWELL, Secretary.

Philadelphia, May 28, 1818.

BENEFICENT SOCIETY.

A Society has been recently formed in New Providence Congregation, Mecklenburg Co. N. C.; and designated by the name of the *Benevolent Society of New Providence*.

The object of this Society as stated in the first article of its Constitution, “embraces indefinitely, all practicable means of doing good;” and for this purpose, “the members mutually pledge to each other, their personal services and pecuniary aid.” The funds of the Society amount at present, to nearly \$200.

The officers for the present year are,

* On this article the Assembly unanimously passed the following resolution, viz. “Resolved, That \$2,500 of the liberal donation of Mr. Whitehead be appropriated to establish a Scholarship, to be called the *Whitehead Scholarship*.^{*}”

† This paragraph, by a unanimous vote of the Assembly, has been added to the plan.

Mr. William McKee, President.
Messrs. Hugh Paterson, and John Lawson,
Vice-Presidents.

Mr. John Still, *Treasurer.*

John M^K. A. Wallis, *Recording Secretary.*
James Wallis, *Corresponding Secretary.*

These officers with seven additional members, all elected at an annual meeting, constitute a Board of Managers for the transaction of business.

[The Editor acknowledges the receipt of \$50 forwarded by the Secretary of this Society, (J. Wallis) as a donation to the Board of Foreign Missions, accompanied by the following resolution:]

“On motion resolved, that the corresponding Secretary be directed to forward by mail to Mr. Nathan Whiting, editor of the Religious Intelligencer, at New-Haven, the sum of fifty dollars, to aid the funds of the American Board of Foreign Missions, in pursuance of a resolution passed at the last meeting of the Beneficent Society; and that Mr. Whiting be requested to transmit the said fifty dollars, to the Treasurer of the Board of Foreign Missions, to be appropriated by said Board, to whatever purpose they may judge will best subserve the interest of the Redeemer’s kingdom.”

The Board of Managers of the Beneficent Society, have also purchased fifty copies of Webster’s Spelling book, which are ordered to be distributed by a Committee of five of their members, as they may find suitable objects in pursuance of the ends of the Society. And they have farther ordered, that forty dollars be appropriated to the education of poor children living within their bounds, not exceeding ten in number; and have appointed a Committee of five of their members, to select the objects, and apply the above sum.

Yours, &c.

J. WALLIS.

INTERESTING PROPOSAL.

At the present interesting crisis, when a Convention is soon to assemble for the purpose of new-modelling the civil government of our State, are we not called upon, as a Christian people, to unite in humble and ardent supplications to Almighty God, that He would preside over the deliberations of the Convention, and scatter light in their paths? Ought we not to pray that all bitterness of party may cease among us; that harmony and mutual affection may prevail between different denominations of Christians; and that the influences of the *Holy Spirit* may descend “like rain upon the mown grass, and as showers that water the earth?”

I am gratified to learn that many Christians in different parts of the State, feel deeply interested in such a union.

I would therefore propose, to set apart the hour from 8 to 9, every Sabbath morning, till the session of the convention closes, as a season of *united secret prayer for these blessings*.

May it not be confidently hoped, that ministers and Christians of all denominations will unite as brethren in thus repairing to the mercy seat of their common Father. CHRISTIANUS.

Mo 22/10/02